

CAPITAL PUNISHMENT.

Dear Brother Murray—I send you some thoughts on the scripture authority for taking human life.

In the case of Cain, it is held by some that the prohibition was not a general law. In relation to that, I remark that if that is admitted, I find no general law on the subject, till after the flood, a period of above sixteen hundred years. If it is said it was on account of there being so few people, and it was inexpedient to take the life of the murderer, for the reason that it was desirable that the world should soon be re-peopled, I reply that the same reason would apply to Noah's time, when all the people were destroyed but eight souls. And if it is desirable that human lives should be preserved, and the sparing of the life of murderers has that tendency, (and I think it would—and if not the plea falls to the ground,) then it would apply equally to the present age. But I think the law respecting Cain was a general one, which was to regulate society in that respect till another law was given, and which is the law of God at this time unless we can find a different one which has given.

We will now examine and see if one can be found. There was a law given by Moses to the children of Israel, it will be admitted, which allowed and required the taking of life. But if that was the law of God—which some deny; but it is not necessary for me to do it at present—then the enquiry arises, was it a general law which was always to be binding to the end of the world? If so, then our laws at this day are not the laws of God; for, although they require the taking of human life in some cases, they do not in all, as in Moses' law; for the taking of life in some cases, as in that law, would be felony by our laws, and if an individual was now to execute the penalty of some of Moses' laws as one man told me ought to be done where there was no organized government, he would be hanged as a murderer. And where there is an organized government which forbids it, either one or the other of those laws must of necessity be violated or disregarded.

It may be asked, what are the particular cases referred to? It will be necessary to mention only two or three for my purpose. It was death to break the Sabbath; also to curse father or mother; and even the man-slayer might lawfully be put to death if he left his city of refuge before the death of the high priest. Now I think it is pretty evident that if our law-makers disregard the law of Moses, respecting the taking of life in one case, they may as well in all; for he that offendeth in one point is guilty of all. But I conclude it will be allowed by most people that the law of Moses in this respect was made for that particular people, and is not binding on us.

But what further do we find in scripture on this subject? Why, in the 9th chapter of Genesis, there is something which is considered by some to be sufficient to counterbalance the law of Christ, and whatsoever else before the flood and after which can be brought against it. This not-to-be-set-aside proof, is nothing more nor less than the monstrous shell. "Whoso sheddeth man's blood by man shall his blood be shed." If it had been will, in stead of shall, I presume few if any would take it to be a command. I shall here bring forward some passages in which the word shall occurs in scripture, and then we shall see what force ought to be put upon it. "And ye shall be hated of all men for my name's sake." Is this a command to all men to hate the disciples of Christ? And the "brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents, and shall cause them to be put to death." "In the world ye shall have tribulation." There are a number of like passages in the 24th chapter of Matt. "For many shall come in my name, and shall deceive many." Verse 5: "Nation shall rise against nation, and kingdom against kingdom: then shall they deliver you up to be afflicted and shall kill you." And then "shall many be offended, and shall betray one another, and shall hate one another." "And many false prophets shall rise, and shall deceive many." "And because iniquity shall abound the love of many shall wax cold." But these are sufficient to show that it is at least doubtful whether the word shall, in the passage under consideration, is a command. For it is presumed no one will think that in the above quoted passages in which the word occurs, will consider it so.

But I will look at it upon the supposition that the passage in Genesis ix: 6, was a command. Then if the law respecting Cain was the general law for the space of nearly two thousand years; that is, from the creation to the flood, (which as I said before must have been the case as there was no other given,) then if it was proper for the same lawgiver to make a different one for another people and another age, would it be improper to utter it again when it seemed good to the same lawgiver. And, whether what was said to Noah was a command or not, it is not a fact that He who is the Light of the world, the Prince of Peace, God manifest in the flesh, has given another law, (that is, if it is another law—be it as it may, it is different from that which is supposed by some to be given to Noah.) What does he say? Hear him, Matt. 23: 34: "Ye have heard that it hath been said thou shalt love

thy neighbor and hate thine enemy; but I say unto you love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." Paul says to the Romans, "recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay saith the Lord." It is not necessary to quote any more. The whole tenor of the gospel is the same. Conquer by love—not by brute force. And how is it possible for any person that has one spark of the love of God in his soul, or one drop of the milk of human kindness in him, to gain say or resist such omnipotence? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" It is a strong tower into which the righteous run and are safe. It is here where, if we lose our life we may find it.

Ever yours, for the truth,

AMOS CLEMENT.

Danville, Dec. 17, 1842.

"A Voice from the Jail"

Such is the name of a paper edited by Thomas P. Beach, hailing from that institution of barbarism and heathenism, Newburyport jail. It is a death-nell to religious tyranny. Let it continue to sound while there is occasion. John Orvis is in that region. He has just been dragged out of one of Satan's synagogues in Newburyport. He was in a meeting professing to be free—to be Christian—to be a union without regard to sect. But in fact it was a union of sects, for the promotion of the interests of the agents. Nathaniel Allen was there, recently out of a New Hampshire jail, where he had been imprisoned for his Christian faithfulness. He also was dragged out, together with Leonard Plumer and Samuel F. Towle, one or both of the latter belonging yet with the sects composing the meeting. The day and the place were too "holy" for these faithful servants of God to occupy in bearing testimony for Freedom, Humanity, and "un-filied Religion." But not too holy for the ruffians and brutes who sacrificed there at the shrine of infernalism to use in glutting their vengeance on these examples of meekness and innocence! If the days of witch-killing, and the murderous intolerance of the dark ages have got to return again, they may as well fall on this generation as any other. Let us know the worst of it at once. If such fires of hell are burning, pent up in the bosoms of those who arrogate to themselves the prerogative of teaching letters, morals and religion to the world, the sooner they are tapped and emptied, the better. Let the lava be poured forth. Let the fire-floods roll on a rage. The sooner the pit is uncapped the less will be its contents.

MOTHER'S MONTHLY JOURNAL.—Among the excellent articles of the December number of this periodical, is one on capital punishment, which we commend to the attentive perusal of all who read the Journal. It behooves Christians to make themselves acquainted with this subject, and to endeavor to enlighten public opinion upon it.—*Baptist Advocate*.

THE MOTHER'S MONTHLY JOURNAL. We solicit attention to this important and truly valuable publication. The leading editorial in the present number on "capital punishment," and that in the preceding one on "subordination," would stamp it with a superior character, had it none other to recommend it; but these are but a small portion of its matter; it gives monthly a rich collection of sterling articles, worthy not only of the consideration of mothers, but of fathers likewise. If the articles on the subjects named were only generally regarded, they would upset much of the folly and impious absurdity of the present day. The government and laws would be maintained, the divine statute-book regarded, and women according to the direction of the apostle, would be "keepers at home," and attend to matters within their own proper province.—*N. Y. Baptist Register*.

Nothing has come under my notice recently, that has given me so much difficulty to find language for expressing my views and feelings concerning it, as what is here presented. That females can be found, by the sectarians and the materialists, who will consent to become Amazons, in the middle of the nineteenth century, and take the field for the destruction of human life and the vassalage of their own sex, is what I was not prepared for. But a moment's reflection teaches me that I might have expected it. In view of all the disadvantages under which females have hitherto labored, it must not be expected that they will rise in a moment and become impregnable to popular corruptions, which bear such sway yet over the other half of the race who claim so much superiority. I beg of sister Allen, who edits the Mothers' Journal, to suffer a word of caution. I beseech her to look this matter over again, and be cautious how she hinders the blessed work of Christian reformation. Does she feel that

it is desirable to have the spirit that was in Christ fill the hearts of human beings, and reign throughout the earth? And what was that spirit? Did it return blow for blow, and take life for life? Was it not rather a spirit of forgiveness—returning good for evil? Hear his dying prayer for his murderers. It was not—have them hung, or imprisoned. It was—"Father, forgive them, for they know not what they do." Just in proportion as this spirit is inculcated and cherished, will the world be Christianized and filled with peace and love. The doctrine and practice which looks to violent punishments to fit men for peacefulness and good will is of one piece with that which looks to a continuance of slavery to fit men for liberty. It is as unphilosophical as it is unchristian.

For the Vermont Telegraph.

The Temperance Advocate.

Mr. Editor:—At the beginning of the year, I commenced with a number of others taking the Temperance Advocate, a paper published at Middlebury, Vt., by the Reverend Benjamin Brierly, late Editor or pro tem. of the Vermont Baptist Journal, but now Editor of the Vermont Observer. I paid in advance, and supposed that I should receive the paper monthly, according to the published terms, but soon found that they did not come periodically, like our modern revivals, but two and four numbers came at a time, something like "two Sabba' days coming together." I am not disposed, Mr. Editor, to find fault with those who do as well as they can, or as well as their means will allow; but after all the Reverend gentleman's boasting about the facilities that he should enjoy at Middlebury, I did expect something like regularity after he had got "settled down."

I like to see Temperance men, as well as others, keep their pledges, especially when they are paid for it.

And I like to see popular religious leaders practice as well as preach, it shows that they are willing to square their practice by their profession.

P. STILES.

Brandon, Dec. 23, 1842.

For the Vermont Telegraph.

The Mother and her Daughters.

Mr. Editor:—Knowing that great efforts are making among some Protestant Ministers in favor of doing away the influence of Roman Catholics, and having frequently heard the following quoted as applying to the Roman Catholic Church, I have thought proper to ask you to insert it in your paper.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."—*Rev. xviii: 1-6*.

My object in asking this insertion now, is, to give any Protestant Theologian who believes in the application named, and who is willing to tell whether the Protestant Churches are the daughters, grand daughters, &c., of the old woman spoken of; and if they are not to tell your readers who the daughters are, that the great mystery may be solved. You know much blood has been spilt by numbers of the latter class, and that they too have had, and are still having free intercourse with the kings of the earth, i. e. "the powers that be," and have also traded in slaves and the souls of men, &c. &c. If these are the daughters spoken of, of what is the Church of Christ composed, other than of those who fear God and work righteousness, regardless of the rules adopted by most of the denominations of the world? If yourself, or some one else who is competent, will give correct answers to the foregoing questions, you will much oblige your humble servant, AN ENQUIRER AFTER TRUTH.

I suppose the ideas expressed above were suggested to the mind of the writer from the labors of one Brown in this region, as the agent of a Protestant association, which employs him to carry on operations among the Protestants against the Catholics—or, as he would say for himself, probably, against Catholicism. My own view of his work, so far as I can learn anything of it, is, that, in the words of one who I believe has heard him, it is a system for proselyting "from one ism to another ism." I think he better be about the work of preaching and practicing Christianity. This stirring up one sect of religionists against another sect of religionists, is only keeping alive the work of strife and blood. It is carried on by appeals to party prejudices and sectarian selfishness. It tends to destroy confidence in human beings—to foster hatred, strife and animosity—to dis-

turb good neighborhood, and to keep the human family in a perpetual broil and contention. It is evil, without good. It is fear, without love. It is proselytism, without Christianity.

Rev. Mr. Huckins.

An article has appeared in several newspapers stating that Rev. James Huckins, of Galveston, Texas, had joined the Texan army. This is not correct. He is still in the service of the American Baptist Home Mission Society. In his last letter received at the Home Mission Rooms, dated Nov. 1st, he states that great alarm prevailed at the island; that the inhabitants were daily expecting an attack by sea from the Mexicans, and every man capable of bearing arms was required to be ready for action; and that though he was engaged in missionary labors as usual, he also reported himself for military duty when it was required of him.

It is due to brother Huckins and the Society, to correct the report.

BENJ. M. HILL,

Cor. Sec. A. B. H. M. Society.

Baptist Advocate.

Important correction, this, truly! It would be slanderous and hurtful, no doubt, to have it said he "had joined the Texan army." It must only be said that he had "REPORTED HIMSELF FOR MILITARY DUTY when it was required of him."!! It is well to be precise and correct, in reporting matters of fact. The statements ought to contain "the truth, the whole truth, and nothing but the truth." And inasmuch as it is claimed to be "due to brother Huckins and the Society, to correct the report," it is to be hoped that the correction may be as extensive as the misinformation.—And lest this correction in the Advocate should not come to the notice and attention of all who may have given the report that was "not correct," I am very willing to lend the aid the Telegraph can render, in calling attention to the subject—although the Telegraph has not before noticed it.

Let us now look at the case for a moment, as it stands corrected. Here is a Baptist preacher, "IN THE SERVICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY," who has "REPORTED HIMSELF FOR MILITARY DUTY."! And what are the circumstances? To be employed in the work of human butchery is anti-Christian enough, barbarous and brutish enough, under any possible circumstances. But for missionaries, professing to be followers of the Prince of Peace—professing love and good will to men—to perpetrate the horrible outrage upon nature and God, is to add the grossest hypocrisy to all the other sinfulness of the case. The murderous doings of Geo. S. Brown, in the service of the Methodists, were enough to produce shuddering and horror in any but very pirates and brutes. Nothing can be found exceeding it, in the history of Spaniards, Algerines or Arabs. But the circumstances of a missionary aiding the Texan crusade, color his crimes in the case with more perfect blackness than attached to the deeds of Geo. S. Brown. If it be possible to give the tinge a deeper shade. The Liberator Colony, with which Brown is connected, professes to be at war with the slave trade. This can by no means justify their measures. But the pretenses are certainly better than those of the Texans. The latter are butchering for the extirpation of liberty, and the extension and establishment of slavery. Mexico had abolished slavery throughout her dominions, including that Province. The Texan insurrection against the government of Mexico, was got up for the re-establishment of slavery, instigated by slaveholders from and in the United States. It is a bloody crusade against humanity—a fit enterprise for sectarian priests to be engaged in. It is a consistent piece of orthodox religion. But it is no part of Christianity. 'Tis downright infidelity of blackest dye and rankest growth.

"O. S. Murray Unmasked."

Such is the head, in flaming capitals, placed over a piece in the last "Vermont Observer," purporting to give statements relative to my recent lectures in Brandon. Now look for a moment at the heading, in connection with what is treated of—Think of one being "unmasked" in relation to his public lectures! On the face of it there is downright dishonesty. It is plain that a lying thought was in the mind of the individual who penned the caption. The words used imply on his part a charge, at the outset, against me, of concealment! And yet it pertains to things made public by myself in public lectures!! What could be the object of such an onset, but to make a false impression at the beginning, for effect? And from a writer beginning under the influence of a lying spirit, what should be expected, what could be, but a false representation, as his object required, from time to time, throughout—just as he has exhibited? The caption ought to have

run—"O. S. Murray masked before the readers of the Vermont Observer, by the false representations of a fitting correspondent." The writer keeps himself "masked," as yet. Whether he contemplates making his appearance, or the Editor is to be responsible, remains to appear. The piece is to be continued.

The Meeting at Orwell.

Last Sabbath, and Sabbath evening, was well attended. There will be meetings there on Wednesday and Thursday evenings of this week.

Meeting at Clarendon Springs.

I will lecture at Clarendon Springs, commencing on Saturday evening next, and continuing through Sabbath & Sabbath evening.

MUTINY AND EXECUTION AT SEA.

The United States brig Somers, commanded by Phillip Spencer, passed midshipman, son of Hon. Mr. Spencer, Secretary of War, of the United States. The plan was to murder the officers of the Somers, and then engage in piracy, prey upon the English and American packets and Merchantmen. The evidence of the purpose, and of the probability of its being effected, seemed so conclusive, and the danger so imminent, that the officers, unanimously agreed that the only means of preventing its accomplishment was immediate execution of the ringleaders. Accordingly they did, what they supposed both law and humanity made it their duty to do—they took the awful responsibility, and hung three of the mutineers, Spencer, Cromwell and Small at the yard arm, on the first day of December.

As the official accounts are not yet published, we make no comments, other than to say, if the facts of the case already given to the public prove to be correct, the officers of the Somers will unquestionably be sustained by public opinion, as well as by the national authorities.—*Christian Register*.

But will they be sustained by Christianity? What has not been sustained by public opinion, by the national authorities, and by popular theology? Anything and everything but Christianity. This has, as yet, been trampled down. But it shall arise. Men shall yet stop killing one another—shall love one another and live in peace.

For the Telegraph.

Self Evident Truths.

Human rights are the property of human beings—not barely of a part, but of each. Each and every human being possesses the same identical human rights.

1. Every man has a right to life.
2. Every man has a right to earth, air and water, sufficient to sustain life.
3. No man has any business to give, sell, or convey his own rights, or the right of any other person—to any man or any body of men upon the earth.
4. For any person to assume dominion over earth, which the constitutional necessity does not embrace, is proof of secession from the kingdom of God.

ANTI-SLAVERY.

Extract from a Letter,

From a friend who has changed his residence.

"I have been almost lost without the Telegraph. And there is great need of their influence here too. The cause of truth and holiness suffers exceedingly here. There are three sectarian ministers in the place. Two of them know, in my opinion, little or nothing of the way of salvation. If they know it, they are not honest enough to preach it. In short, they may be emphatically called, "popular clergy." The third is, I think, an honest man, but somewhat prejudiced. I think you would do well to come here, sometime during the winter, and preach a little truth to the people."

Whoever will speak a falsehood or commit a fraud in defense or in aid of his party, in politics or in religion, may expect protection and profit. But whoever shall dare to speak the truth, by way of exposing or rebuking his party or his sect, may expect to be cut off as a heretic and anathematized as an infidel.

For the Telegraph.

Truth need only be affirmed. Error needs proof, more erroneous than itself to sustain it.

If men will not use time, time will use them, as an instrument of good.

He that has faith in man, man will soon learn to have faith in him.

There is tribute in all fishes' mouths. Would that there were in all men's.

Eternity sits in judgment on every thought, and damns or approves eternally.

Northern men bear the same relation to southern slavery that the flesh-eater does to the butcher, or the rum-drinker to the rum-drinker.

J. S. A.

"Jehiel Claflin and Sectarianism."

Read the article to which I have affixed this heading. It commences on the first page. If it does not make you sick of priesthoodism, I know not what could.—Brother Claflin's communication speaks for itself, as to clearness of vision, uprightness of mind, and pureness of heart, together with gentleness and meekness of spirit. I will add my testimony from personal acquaintance. He is a very pattern of loveliness, amiableness, and sweetness of temper. He is unassuming—unpretending. He is one of the salt of the earth—worth a million of times his weight in gold to any good cause. Congratulations to the work of reform, as often as such a man is abjured and anathematized by orthodox theology and sectism.

GENERAL INTELLIGENCE.

The body of John C. Colt was taken out of the vault in St. Mark's church in New York on Friday, the 25th ult., to be sent to Connecticut for interment.

A FAITHFUL ABOLITIONIST.—Mrs. Hannah Trumbull, a blind widow, living in Waterville, Oneida county, 80 years of age, has, in the three past years, knit for the poor, homeless, fugitive slave, eight pairs of mittens, and eighty pairs of stockings, and had them sent to Hiram Wilson, in Upper Canada, to be distributed amongst her poor, friendless countrymen, who have fled to Canada.—*A. S. Standard*.

RHODE ISLAND.—True democracy has triumphed in Rhode Island. A constitution was lately submitted to the people of that State, granting the right of suffrage to the male inhabitants over twenty-one; but leaving a blank before male, to be filled with the word white, or not, as the people might choose, or not, to restrict suffrage to the white race. To the honor of Rhode Island, be it recorded, the people are determined on carrying out the true, democratic principle, and refused to restrict the right of suffrage; thus securing to the colored and white this inestimable privilege. We regard this as a great triumph of anti-slavery principle.—*Philanthropist*.

MR. GARRISON'S ILLNESS.—Mr. Garrison was seized almost immediately after his return from Western New-York with an attack of scarlet fever, of the very most malignant type. For several days his life was in the most imminent danger.—He is now happily on the recovery, and we hope that he will ere long be able to resume his important labors. He is still, however, in a very feeble condition, in which any mental or bodily effort would be imprudent, though he is regarded as convalescent.—*Liberator*.

Notice

Annual Meeting Postponed.

The time for holding the Annual Meeting of our State A. S. Society has been changed from the 11th and 12th to the 18th and 19th of next month. It was found that the State Temperance Society is to hold an adjourned meeting at the time first fixed for the A. S. meeting, and as a large proportion of the friends of these enterprises respectively, are engaged in both and would like to attend both meetings, it was deemed advisable so to arrange them that they will not interfere with each other. Papers that have inserted the anti-slavery notice are requested to mention this change and tell the reason for it.—*Voice of Freedom*.

Annual Meeting of the Vermont Temperance Society.

The Central Committee of the Vermont Temperance Society hereby give notice that the next annual meeting of the Society will be held according to adjournment, at WOODSTOCK, on Wednesday the 11th day of January next, at 10 o'clock, A. M. The town and county societies are respectfully invited to appoint delegates, and to forward by their brief reports, written if practicable, of the condition of their town and county in relation to temperance.

Also, the county Secretaries, whose presence is earnestly desired,—are requested, in case of unavoidable absence, to communicate in writing statements respecting the "Cold Water Army," and all such information of a general nature, and important to our cause, as they have at command;—also, to forward such monies as they may have received, in pursuance of the request made known in the Circular distributed by them to the Presidents of the local Temperance Societies.

For the Central Committee,

A. C. TWINING, Ch'r.

WEEKLY RECEIPTS.

C. Phelps, W. Townsend,	\$2 00
H. Kingsley, Clarendon,	3 00
A. Johnson, Sherburne,	2 00
M. Keeler, Essex,	2 50
C. Ingraham,	50
Geo. Johnson, Pittsford,	2 00
M. Pendleton, Whiting,	1 25
M. K. Goodell, Brandon,	50
T. Hunt, Rutland,	2 00

DIED,

In Orwell, 20th inst., APOLLOS AUSTIN, in the 80th year of his age.

In Whiting, on the 22d inst., wife of Daniel F. Paige.

Job Printing

NEATLY EXECUTED AT THIS OFFICE.